# THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

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## RELIGIOUS DISSIPATION.

There are many people who are never easy unless they are attending some religious assembly; hearing a sermon, a lecture, or a prayer; going about to all kinds of missionary meetings, and all sorts of clerical conventions; receiving exhortations, and perhaps making them; listening to the recital of *experiences*, and then in turn reciting their own; crowding round a show of Cherokee children, or conversing with a convert from New-Zealand; never easy, in fact unless while they are trespassing on their real duties, by the fruitless performance of imaginary ones. They must have the bell of the meeting house rung every other day, and the doors of the school-house open every other night; but their own house may take care of itself. The Choctaw youth must be attended to, it would be a sin to neglect *them*; but in the mean time their own offspring are running wild, and making rapid advances towards a state of barbarism, or, which is still worse, by being obliged to go through the same round of, to them, insufferably tedious ceremonies, are imbibing a fatal distaste for religion itself, which they will perhaps never get over as long as they live.

I am quite ready to allow that a large portion of such people are sincere in these practices, and that they go to meeting every day in the week with the best and most serious motives in the world.—Without, at present, saying any thing of the erroneous views of this portion, I intend to take some notice of another, equally as large, whose conduct is not so purely actuated, and to enumerate some of the worldly and selfish motives, which, I have every reason to believe, enter into, and alloy, their perpetual attention to religious forms and exercises. In doing this I shall not merely propose, unless I greatly deceive myself, a captious and groundless theory, but shall draw my inferences and statements from what I have myself remarked of the characters of those persons who are wonderfully busy and punctual in every spiritual observance, commanded and not commanded, especially the latter, without being at all more virtuous or pious, so far as I could see, than their neighbors.

I am pretty confident then, that the motives of *vanity* have considerable influence over this class of devotees. It is not enough that they are seen in the house of worship one day in seven. Every body else is seen there too, and they are not noticed in the crowd. This gives them no distinction—they have nothing to do—people are on that day assembled together to worship God, and not to talk about themselves; and there is no opportunity to exercise any particular gifts, or show off any remarkable graces. Neither can they, on the Sunday, expect to obtain any special attention from the clergyman, nor hold any discussions with the elders, or deacons, or heads of the parish, but are compelled to go home in the returning throng of men, women, and children, and pass their thresholds in quietness, and sit down to their Bibles in silence, and, if possible, with humility. This will not do at all; there is no relish, no savour, in it; nothing to lift up the hearts of little men, or satisfy the greedy self consequence of bustling and insignificant women. But at a conference meeting, a prayer meeting, or an inquiry meeting, held by a select number, at an unusual season, or in an unusual place, the scene is reversed, and they can make themselves of some importance. The spell of silence is taken off, and they can display their acquirements and their acuteness, and can handle the most knotty points of divinity without the least symptom of fear or modesty, and can measure their spiritual growth with much apparent meekness, and confess the vileness of their nature, and the enormity of their sins, with much real pride, and while they are calling themselves *worms*, mean all the time that they are the chosen of God's creatures. "In the multitude of dreams, and many words," says the wise

man, "there are also divers vanities."—It is no small thing for those, who could never have hoped for distinction in any other way, to be accounted in their neighborhood cunning expounders of Scripture, or astonishingly gifted in prayer, or fearful wrestlers with Satan. And even if they do not happen to possess any great flow of words, or store of superficial knowledge, they can at least be gratified by the personal attentions of the minister, and gain considerable credit for unusual piety, and remarkable absorpition in heavenly things. Now in the concerns of life vanity is bad enough, but what shall we say of those who introduce it into their religion, and before the presence of God? And are there not many such?

Another motive with a number of these constant frequenters of religious meetings, is a love of excitement, change, novelty, and gossipping. That same restlessness of temperament, which is the root of all dissipation, is also the origin of its religious variety; for what is the spirit and essence of dissipation of any kind, but a perpetual desire of finding that pleasure abroad, which cannot be found, or which cannot be felt, at home? And where is the mighty difference between the dissipation of the church, or the conventicle, and the dissipation of the ball room, the theatre or the tea-table? I confess that I see very little. Many of those who now run after every preacher, and are profuse of their presence at every prayer meeting, are the very people, who, engaged by objects of another class, would be seen at every dance, raree show, and assembly, the foremost of the forward, and the giddiest of the giddy; or else, perhaps, wasting the precious time of their more sober and domestic acquaintance, in endless details and disquisitions of fashion, and dress, amusements, parties, faces, furniture, politics, and scandal. For my own part I prefer the latter kind of dissipation to the former. I would much rather hear flippancy discussing frippery, than quoting scripture. I would listen with infinitely more complacency to a knot of triflers critsing the gesture and pronunciation of a play actor, than to a knot of more solemn triflers engaged with the tones and text of a preacher. I think ignorance appears to better advantage in settling a point of etiquette, than enforcing a point of Calvinism; and that vanity is more appropriately employed in arranging a party to a watering place, than in appointing a mission to the Indies. But folly would hardly be folly, if it always kept within its own proper department; and therefore among the rest of its excursions, it has intruded into the domains of religion; and there it walks about with a demure gait and a lengthened face,—which are circumstances, by the bye, that prove it to be a stranger—but still with the same heart, and the same disposition, and the same spirit, with which it danced among the vanities in the haunts of worldly pleasure, and joined its voice to the wild chorus of merriment and riot.

A third motive is the idea which many entertain, that there is a positive merit in attending religious meetings, apart from the instruction which they may afford.—They imagine that this scrupulous and incessant attendance will atone for other negligences, and fill up some ugly blanks in their moral deportment; and that therefore it is a prudent thing for them to compound for duties with ceremonies, and divert the scrutiny of conscience and of Heaven from the substance to the shadow of piety. And they sit hour after hour, and join in the various exercises of devotion, in the hope of divesting themselves of a burden of anxiety which in spite of themselves lies heavily on their minds, and of compromising a question between holiness and the forms of holiness, which in truth, admits of no compromise. They cherish a deception, and a self-deception; and they will not be undeceived because their prejudices oppose all rational views of the real objects of worship, and because their hopes urge them to pursue a routine of observances, which so cheaply satisfies their fears.

Some people are always going to church, lecture, and conference, because they have nothing else to do—that is to say, because there is nothing else that they *will* do—for if we were disposed to do all our duty we should never lack employment. They feel their time lying like a weight upon them, and they go and throw it off in a meeting house, because they can get rid of it there, not only without reproach, but with some credit. They roam from a prayer-meeting to an inquiry meeting, and from one pulpit to another, to wear away the hours, and bring about sleeping time. They are spiritual idlers, who, to be sure, may as well be at church as lolling at home or sauntering in the

streets, but who are by no means to be particularly commended for making religion a pretence for their laziness.

Such are some of the motives which give rise to outside devotion. No person of observation will deny their existence and influence; and no person of good sense will claim for them any desert. But I have allowed that others are actuated by purer motives. I am sure that very many of those who so assiduously wait on the various assemblies and exercises connected with religion, do so from the pursuasion that they are engaged in a high and actual duty, and are performing what is well pleasing in the sight of God. However much I may respect the feelings of such persons—and I do most sincerely respect them—I cannot but lament their erroneous views,and I cannot give up my conviction that their conduct proceeds from mistaken impressions.

They entertain the idea as it seems to me,that they cannot be properly religious, nor perform the proper acts of religion, except when they are attending on its stated ministrations. They are not aware that religion loves the fire-side as well as the altar, and leads us to the latter, principally that we may be taught to estimate the joys and discharge the duties of the former. They divorce religion from morality, and devotion from holiness without considering that they are only beautiful in union. They see not by giving too much time to the means of grace they may neglect their end, and sin against God in the house of God. The eye of heaven rests as complacently on the family circle, as on the congregation of worshippers; and the congregation have worshipped in vain, if they do not return better fathers and mothers,sons and daughters, husbands and wives, brothers and sisters, than they went; and worse than in vain, if while joining in prayer, or listening to an exhortation, their domestic arrangements have been disturbed, and the beings who depended on their care have suffered for the want of it. The duties which are nearest to us,are those which are to be first discharged; the persons who are immediately connected with us have the earliest and the strongest claims on our attention, for if we do not attend to them, who will? and why did God place them under our protection, or give them a right to our service, if he did not mean that we should protect and serve them? There is one day in seven set apart for public worship. Is it not enough? Who shall ask Him who appointed the Sabbath, why he did not ordain its more frequent recurrence? It *is* enough. It is enough for public instruction and social devotion. Let family or private prayer, and reading of the Bible that fountain of religious knowledge complete religious discipline. If two sermons on the Sunday,together with our own devotion and meditations, and the use of the Scripture, are not enough to regulate our conduct for the rest of the week, either the sermons are very miserable, or our memories are very short, or our understandings are very shallow, or our hearts are very cold.

*I always suspect the religion which leads people too often from home.* There must necessarily be in it a deficiency of reason or of feeling, or a superabundence of pretence and form. I mean not to disparage the institution of public and social religion. I delight to see a village pointed out by its spire. I delight to hear the voice of praise filling the house of God. I delight to behold those who enjoy the blessings of Christianity, endeavoring to diffuse them by every suitable means in every possible place. But I hate to see a man leaving his business or trade, to be instructed in the doctrine of total depravity, or to talk solemn fustian himself; and I hate to see a woman take all her religion to church or conventicle, and let her own house burn up, if it will, with every thing in it, while she is dissolving in tears at some shocking story about the Hindoo widows who burn themselves.—Oh! why will we not make religion the unreserved and smiling companion of our hearts and our homes and our duties, instead of forcing her to be the object of formal and mysterious and lifeless ceremony.—*Uni. Mis.*

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[Selected.]

## MAHOMET.

*As the history of this arch-impostor is but little known in this country, we have collected from various authorities, for the information of our readers a brief, and, as we believe, authentic account of his eventful life, with a notice of the rise and progress of his system of religion. The authorities on which the statements are made, are the Abbe de Bouffers, Mr. Anderson, an American traveller, and an account of the life of Mahomet, prefixed to the tragedy that bears his name.*

Mahomet, the son of a Pagan and a Jewess, was born in the year of our Lord 570, in Mecca, a city of Arabia. His parents were of the very dregs of the people, and their poverty prevented their supplying him with an education. His childhood was consequently neglected, and the only things he in all probability acquired—the fruits of wretchedness—were abstemiousness and vigour of body. While Mahomet was yet in his youth, his parents died, and he was placed under the guardianship of an uncle, who employed him to go with his caravans from Mecca to damascus. The daily wants to which the poor are subject, ordinarily leave but little time for reflection; consequently there is not much food for the passions; notwithstanding every thing in active minds serves as a stimulant to inflame the feelings. A fortunate circumstance placed Mahomet in a rich Arabian merchant's house, and he dying, Mahomet at the age of 28 years, married his widow. By this marriage he suddenly became possessor of immense wealth, which his master had left.

The seeds of ambition with which he had been born sprang up in his heart, on obtaining this unexpected fortune. At first he only proposed to aggrandize himself; but the spirit of conquest having seized him, he was chiefly anxious to fulfil this desire; however, they both seemed to be worthy his pursuit, and he studied every way to accomplish his ends.—Treason, perfidy, murders, sacrilege, and robbery of every description, excited in him no remorse. He viewed them as a greedy conquerer. He trampled upon justice and humanity, regarding them only as the offsprings of weak and timid minds, which not being capable of great or elevated undertakings, are sensible to pity only because they feel how they themselves need support: He put himself at the head of a band of robbers, by whose aid he ravaged Arabia; the expectation of booty increased his banditti, and daily his dominions enlarged; his success spread terror around, and very soon he became master of an immense extent of country.—Mecca, and all the Jewish Arabs, were the first who experienced the cruel progress of the impostor's faith. In vanquishing all Arabia, twice he besieged the city of his birth-place, some years elapsing between the attacks. But arms alone were not sufficient for the preservation of his power over a people whom he had subdued through fear. He felt the necessity of adding imposture to tyranny, in order to strengthen his empire, and he suggested a system of religion that assured to him the blind obedience of the people whom he had conquered. To accomplish his purpose, he employed an heretical Jacobite, a true Nestorian Monk, and a Jew, to assist him in writing his Koran, a most extraordinary composition, full of absurd and sublime ideas, mixed together without order or method. By this disorder and irregularity, he flattered himself the divinity of his mission would be established. The prophetic enthusiasm—the obscurity of his writings—their want of connexion—the miracles with which this extraorary compilation abounds, produced astonishment in the vulgar, and contributed to excite belief in the imposition, and presently to a firm reliance that the impostor himself was a Prophet, sent from the Most High, to declare to man the true worship he owed the Deity. No sooner was the supposed prophet followed, and his creed accepted by the poor and ignorant than, like most innovators, he was accused of profanation by the rich and the wise.—To escape the punishment of the enraged senate at Mecca, he took refuge in Medina; there he first established his temporal, as well as spiritual power, and taught that his doctrines were to be enforced by the sword. The co-operators in his religious imposture might have exposed it, and ruined all the hopes of this aspiring man, and destroyed the very foundations of this monstrous building, had he not soon sacrificed them to his impious ambition; in order to have no witness of his infernal plot, he had all those who were confidents in his projects, cruelty massacred. Thus freed from any inquietudes on that head, he gave full play to every kind of excess.—His power daily increased; he employed arms, eloquence, and artifice, for the purpose of extending his empire; and he carried his imposition so far as to pretend that an angel dictated to him the oracles of the All Powerful under the semblance of a doye, he having a bird of that kind generally upon his shoulder.—The epilepsy to which he was subject, contributed to increase the belief in his pretended mission. He easily persuaded a credulous and ignorant peopie—struck as they were, with astonishment and admiration, at the pretended prodigies which he wrought before their eyes, that at the

sight of the angel Gabriel, he fell into ecstacies which occasioned those convulsions; while, in truth, they proceeded from the disease. This ingenious deception was itself productive of most of his disciples; and he carried it to the very last. Perceiving his end approaching, he dictated the last chapter of the Alcoran as tho he were inspired by God, and when about dying he said, "he was going to repose in the arms of the Eternal."

It is very seldom that illustrious devastators are deficient in courage and intrepidity when danger menaces them, or that they are wanting in firmness when reverses of fortune assail them. These in themselves are estimable qualifications when ennobled by principle, but they only serve to increase the criminality of him who degrades them by the purposes he employs. Mahomet, it cannot be disputed, possessed these qualities in a very eminent degree: for without them he certainly never could have attained to the height of power he ultimately reached, altho he had only to fight against and persuade a race of people who were deeply buried in ignorance and superstition.

The dogmas of religion which Mahomet established, gave him an absolute power over the people, and had they not rendered to him a blind obedience, they would have considered themselves guilty of a heavy crime. The profound ignorance in which he kept them, contributed much to make them subservient to his wishes. Hence arose that arbitrary and despotic power which has produced to Mahomet and his successors the riches, the lives, and honor of their subjects, or rather their slaves, springing merely from the will or caprice of their sovereign.—The people, entirely given up to the pleasures of the senses, and plunged into voluptuousness, have no other delight than in these enervating gratifications; even death itself is not painful to contemplate, since they anticipate the possession of celestial beauties hereafter, if they are obedient to the laws of their legislator. This flattering expectation, united with a firm belief in predestination, gives to them a degree of boldnes which no other nation possesses, and almost makes them unconquerable.—Every thing tended to favor the imposition, and Mahomet neglected no means to secure a belief in his doctrines, and to render his power unlimited.

Mahomet taught his followers "that he who forgives an injury does well, but he who revenges it does better." His reason for inculcating this revengeful doctrine was, that a constant recollection of injuries would in time make them more careful in committing them, and thus advance morality. Confucious, the Chinese philosopher, inculcated more rational precepts: "Acknowledge," said he, "thy benefits by the return of other benefits, but never revenge injuries." "Do not to another what you would not have done unto you." These pure maxims were inculcated by Confucious, upwards of five hundred years before the Chirstian era.

One of the most celebrated wonders of the East is the suspension of Mahomet's coffin by the attraction of magnets. The following description of this curiosity is from the pen of Mr. Anderson, who visited the sepulchre in 1804. "The vault is in Medina, and situated contiguous to the grand Mosque, through which, and two inferior buildings, termed majets, the passage leads to the vault, the entrance into which is by a small door or aperture, arched at top, in a stone wall seven or eight feet thick. The vault inside is round, likewise arched at the top, tho octagon without; the size in the interior about nine feet wide, and ten or eleven feet high, without aperture to admit light; the loss of which is supplied by lamps which are constantly burning. At the top of the dome or arch is inserted a dove colored stone or slab of marble, into which is inserted another stone of dark brownish hue, round, about seven or eight inches in diameter, and probably eighteen inches in length, projecting downwards.—At the centre of the floor, which is of stone, there is a pile of marble tables or slabs, about eighteen or twenty inches square, and two feet high, into the top of one of which is inserted a similar stone to the one just described as at the top, projecting downwards;——its diameter, however, does not exceed three inches. From the stone at the top projects, on the right and left, two rods apparently of iron, extending to the side walls, at their extreme height, where the arch springs, thence down the side walls to about midway, where it curves off towards the centre of the whole space inside the vault. At the end of these rods are bulbs resembling a four pound shot, black or dark brown, but not rusty; between these four points, but *detached from all*, stands erect, a box or

coffin; four feet and a half long, by 18 inches square, how thick or of what metal Mr. A. does not pretend to say, but thinks it not improbable it is steel washed with some composition, as its appearance was white, but not polished. At either end of the coffin or box, was a half round bulb of a similar appearance to those on the ends of the rods. The ends of the rods, come not immediately opposite to the centre of the coffin, but somewhat below it." Mr. A. passed his sword at either side of the coffin, which sensibly vibrated as the steel approached it.

## HERALD OF SALVATION.

SATURDAY, AUGUST 28, 1824.

*To the Rev. Charles Finney.*

SIR,—Notwithstanding the inestimable privileges of civil and religious liberty with which the Almighty has been pleased to distinguish our highly favored country; yet every man is accountable for the *perversion* of his privileges, the *abuse* of his fellow creatures, or the injury he may do to society. The rules of civility, the requirements of morality, the maxims of philosophy, and the precepts of religion, all forbid *wanton outrage* upon the rights, possessions, persons or characters of our fellow creatures. Man may as well attempt to *annihilate the universe*, as to *disconnect* himself from surrounding intelligencies, or *absolve* himself from the eternal obligations of righteousness.

If I am correctly informed, you, sir, are supported, wholly or in part, by a *Female Missionary Society*, who, through your instrumentality, are literally sending the *gospel of eternal misery to the destitute!*— Through your thundering denunciations of the vindictive, unceasing, vengeance of the Almighty, I understand you have succeeded in producing a great commotion in certain neighborhoods within this county, and have made many proselytes. Furthermore, I am informed, from a source which is entitled to the fullest confidence, that you have recently made the following statements concerning me, viz.: "*That I have no more religion than your horse; that I am the wickedest man in all this country; that I do not believe what I preach; and that I told you I did not believe what I preached.*" As to the first of the above statements, it is evidently too rude and contemptible even for repetition, except for the purpose of exhibiting a specimen of your *wisdom, prudence* and *decorum* while speaking of religion, and especially of a religious opponent.

With respect to my *wickedness*, I can say, I do not profess *sinless perfection*; but since it is not in your power to name a single *wicked* or *immoral* action which I have done; why should you have the *imprudence* to make such a rash declaration? If I am as wicked as you pretend, why am I not *confined*, instead of being permitted to dwell in the midst of society? "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again." Were I disposed to measure back to you, that which you have attempted to mete out to me; I could name *facts* which would cause you to crimson with *shame;* but I spare you. Be advised Sir, to recollect the old adage, "*Those who live in glass houses, should be careful how they throw stones!*"

What you have said about my stating to you that *I do not believe what I preach*, is *absolutely false, malicious and slanderous!* This you, sir, must know. Do you think the cause of *truth* can be *promoted by falsehood?* Had you no more successful method of opposing the doctrine of *universal grace*, than by *slandering* its advocates? In your bible you read thus: "*All liars,*" (without any exception) "*shall have*" (not *may* have) "*their part in the lake that burneth with fire and brimstone*, which is the second death." Rev. 21. 8. This lake of *fire and brimstone* you believe to be the place of endless torture which God has prepared for the wicked. From these premises, it is just as certain that you will be *endlessly miserable*, as it is that your sentiments are true!!!

I hereby demand of you, sir, that reparation which is in your power to render, viz. such an *acknowledgment* as would be consistent with the character of a man and a christian. If you fail to do this, the disgrace of *wilful* and *malicious slander shall for ever rest upon your head.*

Be assured, sir, that if I have stated any thing *incorrectly* to your disadvantage, it has been *unintentional*, and shall be immediately corrected. It gives me great pain to be obliged thus to address you. But conceiving it to be due to you, to myself, and to community, I have not shrunk from the performance of this painful duty.

May the frantic fury of fanaticism be done away from your mind by the light and

love of heaven. May the wisdom of God guide you in every duty, and restore you to the path of rectitude. May the grace of God and the consolations of his spirit be abundantly yours, through Jesus Christ the saviour of sinners.

Yours with due respect,

PITT MORSE.

P. S. If you are subject to paroxisms of *insanity*, you are altogether excusable, and no acknowledgment nor apology, other than a statement of this fact, is required.

Yours, &c.

P. M.

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## SOULS IN FETTERS.

There are some noble souls imprisoned in their infancy, within the pale of a particular clan, or narrow tribe, and they must never dare to think beyond those limits. What shameful bars are laid in the way, to obstruct the progress of knowledge, and the growth of the intellectual world! Generous sentiments are stifled, and forbid to be born, lest the parent of them, who perhaps belongs to one sect, should be suspected of too much intimacy with another: and a thousand brave and free thoughts are crushed to death in the very bud, lest they should look like the offspring of a *foreign tribe*, when they appear in open light.

What a wretched influence names, and sects, and parties have upon the commonwealth of christianity! we hardly dare believe ourselves, when we have found out a truth, if our ancestors did not believe it too: O where shall that city stand whose inhabitants shall traffic in intellectual treasures, and set forth all their new improvements and acquisitions in open day-light, without the danger of public penalty or reproach? Where shall that happy race be born, who shall see truth with an unbiassed soul, and shall speak it freely to mankind, without the fear of parties, or the odium of singularity? When shall the golden age arise, in which every rich genius shall produce his brightest sentiments to the honor of God, and to the general profit of men, and yet stand exempted from common slander? When shall the sacred mines of scripture be digged yet deeper than ever, and the hidden riches thereof be brought out of their long obscurity, to adorn the doctrine of God our Saviour?—O that these dark and stormy days of party and prejudice were rolled away; that men would once give leave to their fellow christians to spell out some ancient and unknown glories of the person of Christ, which are contained in scripture, and to unfold some hidden wonders of his gospel! The wisest of men know yet but in part; and it is always possible to grow wiser, at least on this side heaven; but public prejudice is a friend to darkness; nor could ignorance and error, without this shield, have defended their thrones so long, among creatures of reason, under the light of divine sun beams.

*To avert this evil*, the first direction is to distinguish between words and things. The greatest danger is in the sacred science of theology, where settled terms and phrases have been pronounced divine and orthodox, which yet have had no meaning in them. The scholastic divinity furnisheth with numerous instances of this folly. For many ages, all truth, and all heresy have been determined by such senseless tests, and by words without ideas; such Shibboleths as these, have decided the secular fates of men; and bishopricks or burnings, mitres or faggots, have been the rewards of different persons, according as they have pronounced them. To despise them, to doubt or deny them, was torture and death.

Another direction is, to be very careful in examining all propositions that pretend to the honor of being general principles, and not without evidence to admit into this rank mere matters of common fame, or commonly received opinions; no, nor the general determinations of the learned; or the established articles of any church or nation; for there are many learned presumptions, many synodical and national mistakes, many established falsehoods, as well as many vulgar errors wherein multitudes of men have followed one another for whole ages, almost blindfold. It is of great importance for every man to be careful that these general principles are just and true; for one error may lead into thousands, which will naturally follow, if once a leading falsehood be admitted.—WATTS.

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## REPENTANCE

Is enjoined on all intelligent beings to whom the gospel is addressed, because all men possess attachments, which are more or less strong, as they value the object of their affections.

The terrestrial object on which our strongest affections are placed, becomes an idol, engrosses our attention, diverts our

minds from the path of devout contemplation, and claims that homage of the heart, which is due only to God. Hence the gospel enjoins the duty of repentance; or "turning from idols to serve the living God." It does not consist in merely neglecting to pay adoration or religious homage to an inferior object; but it comprehends the duty of serving our Creator.

In whatever respect we deviate from the path in which divine wisdom hath enjoined us to walk, we depart from the service of our Maker, and need the exercise of repentance to establish our hearts with confidence in the favor of God.

That repentance which is produced by the fear of eternal torture, will be likely to operate in a way of forced obedience, like Pharaoh's of old, without producing any genuine conformity of heart to the precepts of love, however it may abound in external ceremonies, professions and prayers. But repentance which is excited by a sense of divine goodness, and the equity of the government of God, removes the fear of misery and wretchedness which torments the mind, and causes the heart to abound with *love*, which "is the fulfilling of the law." The *first*, therefore, is *legal* repentance; the *second* is *evangelical*.

The external conformity which is produced by legal repentance, will be likely to continue as long as the fear which excited it continues in the mind, and no longer. But the fruits of evangelical repentance, which are gratitude and love to God, and charity to man, cherish the virtues of faith and hope, and diffuse a lasting influence through the thoughts and actions of life, and regulate the temper and feelings of the heart.

The importance, therefore, of evangelical repentance is perfectly obvious. Nor should we for a moment indulge the thought that *once* repenting, is sufficient for a *whole life*: But repentance is absolutely necessary and essential to our happiness, as often as we depart from the precepts of the LORD.—*Christian Telescope.*

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*John Bunyan's Indictment.*—"John Bunyan hath devlishly and perniciously abstained from coming to church to hear divine service, and is a customary upholder of several unlawful meetings and conventicles to the disturbance and distrction of the good subjects of this kingdom, contrary to the law of our sovereign Lord and King." On this indictment he was imprisoned 12 years and 6 months.

# POETRY.

[SELECTED.]

*Creation, Providence and Grace.*

When we survey the earth and seas,
With all their various tribes,
Where pow'r and wisdom's great decree,
The land and flood divides;

We read our Maker's glorious name,
In matchless skill display'd;
Where works of wonder speak his fame,
By pow'r and wisdom made.

All beings, his paternal care,
His love and goodness prove,
Through all the earth, the seas, the air,
Where countless myriads move.

His great compassion crowns the whole,
With favors rich and free;
And bids each doubting, trembling soul,
This vast provision see.

But brighter still in truth's fair page,
Do his perfections shine;
Where love and grace, through ev'ry age
Are known, through ev'ry clime.

There Jesus cheers the drooping mind,
With love's celestial charms;
And there each weary soul shall find
A refuge in his arms.

His grace shall reign through ev'ry land,
'Till darkness flees away:
Each knee shall bow at his command;
And ev'ry heart obey.

Then shall he be with glory crown'd,
While wisdom bears the sway;
And ev'ry soul with love abound,
In that immortal day. D.

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*Another New Publication, devoted to the cause of Universal grace.*—We have received the two first Nos. of a new periodical work entitled the *Christian Telescope*, published at Providence (R. I.) edited by Rev. DAVID PICKERING.

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*DIED.*—At Le Ray's Ville on the 24th inst. Mrs. Harriet Clark, wife of Mr. Jason Clark, aged about 20 years. In her death society has been bereft of one of its brightest ornaments, doating parents of an affectionate daughter, and an afflicted husband of a tender and amiable companion. [*Communicated.*]

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